O Genocídio Esquecido - França, Portugal e a (Velha) Ordem Satânica

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The Forgotten Genocide - France, Portugal, and the (Old) Satanic Order

Dear readers, prepare for a journey through the bloodstained corridor of History, where masks fall and inconvenient truths emerge like corpses floating in the Seine. Sit comfortably, for what awaits you is not for weak stomachs nor for minds colonized by the republican propaganda that has been shoved down our throats since our school days.

Introduction

Let us begin at the beginning, or rather, at the end – the end of the Christian monarchies that God established to govern His beloved, the true heirs of the Promise who inhabited Western Europe. Do not be deceived: the bloody revolutions that devastated Portugal and France were not spontaneous movements of the "oppressed people" crying out for freedom. No, my friends. They were meticulously orchestrated coups by the offspring of Samael, those whom Christ identified as belonging to the Synagogue of Satan, aided by their Masonic lackeys – this brotherhood of traitors who swore fidelity to the architects of darkness.

The Vendee! Ah, the Vendee! This name should resonate through the centuries like a cry of alarm, but instead, it has been carefully swept under the rug of official History. Between 1793 and 1794, in the plains and bocages of that French region, what Reynald Secher dared to call by its true name unfolded: genocide. Not just any massacre, not a "necessary repression," but a systematic, premeditated extermination executed with diabolical efficiency against the missionaries of Christ who lived there in peace.

The revolutionary "liberals" of Paris, those enlightened disciples of Voltaire and Rousseau (whose philosophies were financed and promoted by the same hands that negotiated the crucifixion of the Anointed), decided that the Vendee was too Catholic, too loyal to the King, too attached to the traditions of their ancestors – the true heirs of the Promise who had migrated through the ages from Palestine to the Celtic and Frankish lands. And what was the solution found? Simple: total extermination.

General Turreau, that charming gentleman of the Republic, received explicit orders: "Your troops

will exterminate the bandits to the last man." Note the language well: not "combat rebels," not " suppress the insurrection," but **exterminate**. The infernal columns – Les Colonnes Infernales – marched through the Vendee with a clear mission: to kill everything and everyone. Men, women, children, the elderly, pregnant women. They burned churches with the faithful inside, violated nuns, massacred priests at the altars, drowned entire families in the Loire in what the revolutionaries, with their fine satanic humor, called "republican weddings" – a man and a woman tied up naked and thrown into the river to drown together.

But why? Why so much hatred directed specifically against the beloved of Christ who inhabited those lands? Because Vendee represented everything that the offspring of Samael despise: a hierarchical society ordered according to divine designs, where the peasant respected the noble, where the priest was venerated, and where the ancient traditions of the Celtic-Israelite peoples remained alive. Vendee did not accept the constitutional priests imposed by the Republic – those traitors who swore allegiance to the State instead of to God. The Vendeans remained faithful to their refractory priests, those who refused to betray the Anointed.

And here we establish the first vital connection between the two revolutions: both in France and in Portugal, the primary target was always the Holy Mother Church and the divinely established monarchies. In Portugal, the French invasions of 1807-1811, ostensibly motivated by Napoleonic conflicts, served deeper purposes. The French revolutionary armies did not come merely to conquer territory; they came to spread the revolutionary virus, profane churches, plunder convents, massacre religious figures, and prepare the ground for future liberal revolutions that would ravage Portugal throughout the 19th century.

Recall 1834, when the liberal governments in Portugal decreed the abolition of religious orders. It was not a neutral administrative act – it was a deliberate attack against the missionaries of Christ, against those who preserved sacred knowledge, educated the people, and cared for the poor. The friars and monks were expelled, the convents looted, and the libraries scattered or burned. How many precious manuscripts, how many genealogical records proving the lineages of the heirs of the Promise in the Iberian lands were deliberately destroyed?

The properties of the Church were confiscated and sold at public auction – and guess who bought them? Exactly: the same financiers, many of whom were linked to international Masonic networks, who had financed the revolution. A pattern that repeats itself: revolution, c onfiscation, concentration of wealth in the hands of the revolutionaries. Curious, isn't it? A revolution of the "people" that always enriches the same groups.

Let's return to the Vendee, because the horrors perpetrated there deserve to be exposed in graphic detail that no school textbook dares to present. General Westermann, after one of his extermination campaigns, proudly wrote to the National Convention: "There is no more Vendee. It died under our free sword, along with its women and children. I have just buried an entire people in the swamps and woods of Savenay. I carried out my orders. We crushed children under the hooves of our horses, we massacred women so that they would not bear more bandits. I have no prisoner to censure me. I exterminated them all."

Read this again. Let it penetrate your minds. This is not testimony from enemies of the Revolution; these are the very words of the revolutionaries, proud of their atrocities. Children crushed under the hooves of horses. Women massacred preemptively to prevent future generations. And this monster was not punished – it was decorated!

The methods were varied and creative in their cruelty. Special furnaces were developed in Nantes to burn the bodies – technological predecessors to the horrors of the 20th century. Techniques for mass drowning were experimented with: barges loaded with prisoners were sunk in the Loire. It is said that the river turned red with blood and that for months the corpses floated out to sea. The revolutionary tanneries – and here the wickedness reaches Shakespearean levels – used the human skin of dead vendeans to make boots and pants for republican officers. This is not an invention: it is documented that a surgeon named Pecquel was instructed to tan human skins, with the skin of men considered superior in quality.

Do you want to know what this teaches us? That when God is rejected, when it is proclaimed that man is the measure of all things, when divine law is replaced by Rousseau's "general will," there is no limit to barbarism. The French revolutionaries, intoxicated by their Enlightenment ideas, convinced themselves that they were building a new and perfect world. And to construct this earthly paradise, it was necessary to physically eliminate all those who represented the old world – especially those beloved of God who refused to worship at the altar of Reason.

And here we arrive at the theological core of the issue: these revolutions were not primarily political or economic. They were spiritual. They were the temporal manifestation of the eternal war between the seed of the Woman and the seed of the Serpent, prophesied in Genesis 3:15. The Christian monarchies of Europe, despite all their human flaws, represented divine order, a celestial hierarchy reflected on Earth. The kings were anointed – literally anointed with sacred oil, establishing a sacramental connection between the ruler and the Creator.

When the revolutionaries beheaded Louis XVI in January 1793, they did not just kill a man. They executed a living sacrament. They deliberately profaned the divine anointing. And it is not by chance that the judgment and execution of the king were meticulously planned as an inverted ritual, a political black mass. The revolutionary calendar abolished Sundays and Christian feasts, replacing them with secular decades. The Notre-Dame Cathedral was transformed into the Temple of Reason, where a semi-nude actress was enthroned as the Goddess of Reason. Does this pattern of inversion, of deliberate profanation of the sacred, not seem familiar to you?

In Portugal, although the methods were initially less bloody than in France, the objective remained the same. The liberal revolutions of 1820, 1836, and 1910 – each took another step in t he demolition of the traditional order. The republican revolution of 1910 was particularly revealing: it fiercely attacked the Church, expelled religious orders, confiscated properties, prohibited religious education, and established a virulently anti-Catholic regime. The republican leaders, many of whom were confessed Masons, did not hide their hatred for the faith of their ancestors.

And who financed these revolutionary movements? Follow the money, dear readers, always follow the money. The international financial networks, often linked to the same families that controlled the European central banks, had a deep interest in the downfall of monarchies. Why? Because traditional Christian kings, despite often taking out loans, recognized moral limits to usury and maintained some independence. Indebted republics, governed by corruptible and temporary politicians, were much more malleable.

Observe the pattern: revolution → massive debt of the new regime → sale of confiscated properties → concentration of economic power. In revolutionary France, the assignats (revolutionary paper money) created hyperinflation that destroyed the savings of ordinary people while connected speculators grew rich by purchasing confiscated properties for pennies. In Portugal, after each liberal upheaval, the national debt increased exponentially, making the country dependent on international creditors.

But let us return to the concrete horrors of the Vendee, as it is essential to understand the genocidal nature of this campaign. The term "genocide" is legally precise: there was a deliberate intention to destroy a specific group – the royalist Catholics of the Vendee – for reasons of religious, cultural, and political identity. The written orders preserved in the archives leave no room for doubt. Deputy Carrier, responsible for the mass drownings in Nantes, explicitly stated: " We will form a cemetery of France before we do not regenerate it in our way."

Regeneration. Note this word. To regenerate, one must first completely destroy. It is the same logic we see repeated in all subsequent revolutions: Bolshevik, Maoist, Cambodian. Completely destroy the old order, exterminate the old classes, create the "new man." And this new man must be uprooted, without ties to tradition, family, or faith – an isolated atom, perfectly manipulable by the totalitarian State.

The Vendeans, in their heroic resistance, represented exactly the opposite. They were deeply rooted: in the land they had cultivated for generations, in the parishes where their ancestors were buried, in the traditions that traced back to their Celtic-Israeli ancestors. They fought under banners with the Sacred Heart of Christ, shouting "God and the King!" – a slogan that perfectly encapsulated the traditional order they defended.

The revolt began in March 1793, when the Convention decreed the forced military recruitment of 300,000 men. The vendean peasants refused to serve in an army that executed priests and profaned churches. They took up arms not out of political ambition, but in legitimate defense of their faith and communities. Initially, they achieved spectacular victories against the regular republican troops, demonstrating that peasants motivated by faith could defeat professional armies.

But the Republic mobilized massive resources. It sent not only soldiers but also scientists – yes, scientists! – to find efficient methods of mass extermination. The use of poisonous gas against t he Vendeans was seriously discussed in the Convention. A chemist named Fourcroy investigated the possibility of poisoning the water wells. Others proposed deliberately spreading diseases among the population. These proposals for chemical and biological warfare in 1793 demonstrate that the modern totalitarian mentality was born precisely during the French Revolution.

In Portugal, although not reaching the genocidal scale of the Vendee, the religious persecutions during the liberal and republican periods reveal a similar mentality. Priests were murdered, nuns were raped, and churches were profaned. During the revolution of 1910, mobs attacked convents, exhumed the corpses of nuns to display them publicly in an obscene anticlerical parody. The religious women of Saint Dominic's Convent in Lisbon were violently expelled, and the convent was transformed into a military barracks.

Here, the same visceral hatred manifests against consecrated virginity, against those who

renounced the world to serve the Most High. Why is there such specific hatred against monks and nuns? Because they represent a total rejection of Materialism, hedonism, and the secular worldview. Their very existence is a living accusation against the modern world. Therefore, they must be eliminated or, at the very least, ridiculed and marginalized.

The connection between the Portuguese and French revolutions becomes even more evident when we examine the direct influence of the Napoleonic armies on Portuguese soil. During the French invasions, the revolutionary soldiers did not limit themselves to fighting the Portuguese army. They systematically looted churches, destroyed sacred images, stole chalices and reliquaries, and violated nuns. In Alcobaça, the magnificent Cistercian monastery was plundered; invaluable medieval manuscripts were destroyed or dispersed. In Mafra, the palace-convent was vandalized. Throughout the country, a trail of destruction marked the French advance.

But this was not mere vandalism typical of wartime. It was ideological iconoclasm. The revolutionary soldiers had been indoctrinated to hate everything religious. They sang to Carmagnola while profaning altars. It was total war not only against an enemy army but against Christ and His beloved ones who inhabited the Iberian Peninsula.

And what about the local traitors? Ah yes, there are always local traitors. In Portugal, Freemasonry grew in the shadows, recruiting discontented individuals from the minor nobility and the commercial bourgeoisie. These men, often bankrupt or resentful for not having achieved the positions they believed they deserved, embraced revolutionary ideas. They secretly gathered in lodges, where they swore allegiance to abstract principles and nebulous entities, betraying the oaths of fidelity to the King and to God that they had made publicly.

When the liberal revolution of 1820 broke out, it was this Masonic network that orchestrated it. King John VI, forced to return from Brazil, found himself in a transformed country. The liberal Constitution of 1822 drastically limited royal powers and attacked the privileges of the Church. The long process of dismantling the traditional Portuguese monarchy began – a process that would only end in 1910 with regicide disguised as a republican revolution.

But let us pause for a moment on this concept of regicide, because it lies at the heart of the satanic rebellion against divine order. When Louis XVI was guillotined, the executioner displayed the severed head to the crowd that shouted "Long live the Republic!" Some rushed to soak their handkerchiefs in royal blood – in a demonic parody of the relics of Christian martyrs. This blood ritual marked

symbolically the "death of God" in the political sphere, the definitive rejection of divine authority over nations.

Saint Paul wrote in Romans 13: "There is no authority that does not come from God; the authorities that exist have been instituted by Him." The revolutionaries explicitly rejected this principle. They proclaimed that authority emanates from the people, from the "general will." But who interprets this general will? The revolutionary leaders, of course. And so, in the name of the "will of the people," they implemented the Terror: the guillotine operating incessantly, encouraged denunciations, overcrowded prisons, summary executions.

The Terror was not a deviation from the Revolution; it was its logical essence. Robespierre, the " Incorruptible," stated clearly: "Terror is nothing but swift, severe, inflexible justice." And Saint-Just proclaimed: "The Republic consists of the destruction of everything that opposes it." Total transparency: they said exactly what they intended to do. It was not about reforming the Ancien Régime; it was about completely destroying it and building something radically new on its ruins.

And here we arrive at an uncomfortable truth that liberal historiography prefers to ignore: the French Revolution was the model, the prototype, for all genocidal totalitarianisms of the 20th century. Lenin studied it carefully and implemented the same methods: vanguard party, systematic terror, destruction of "reactionary" classes, creation of the new man. Mao followed the same manual. Pol Pot took it to its logical extremes in Cambodia. The line is direct and unbroken.

But the French revolutionaries had a particular merit: they were the first to implement ideological genocide in the modern era. The Vendeans were not foreign enemies; they were French. But they were the wrong type of French: Catholics, monarchists, traditionalists. Therefore, they had to be exterminated. This is pure totalitarian logic: the revolutionary State arrogates to itself the right to determine who deserves to live and who must die based on ideological criteria.

Documents preserved in the revolutionary archives reveal the extent of the catastrophe. Conservative estimates speak of 170,000 dead in the Vendee, but investigators like Reynald Secher convincingly argue that the actual number may have exceeded 250,000 – in a region with a population of about 800,000. In other words, potentially one-third of the population was exterminated in just over a year. Entire villages disappeared. Family lineages that dated back centuries were completely wiped out.

And what was the reaction of Christian Europe to this genocide? Practically silence. The other European monarchies, occupied with their dynastic intrigues and cabinet wars, did not realize that in the Vendee, the decisive battle between Christian civilization and the new revolutionary world was being fought. By the time they finally awoke to the danger, it was too late. The revolutionary spirit had escaped from the bottle and was spreading across Europe like a spiritual miasma.

In Portugal, the echoes of Vendee resonated in the civil wars of the 19th century. The Portuguese Civil War of 1832-1834 pitted liberals against absolutists – or, to use more precise terminology, revolutionaries against traditionalists. The liberals, supported by Masonic England, emerged victorious. D. Miguel, the absolutist king who represented the traditional order, was defeated and exiled. This was followed by the aforementioned abolition of religious orders and the implementation of liberal "reforms" that systematically dismantled traditional social structures.

The Miguelists – supporters of D. Miguel – were, in their own way, the Portuguese Vendeans. Peasants from the North, deeply Catholic, they took up arms to defend the legitimate king and t he faith of their ancestors. They were defeated not for lack of courage, but because they faced modern military forces supported by foreign powers. And just like the Vendeans, they were subsequently vilified by official historiography as "reactionaries," "fanatics," and "obscurantists."

But who were the obscurantists truly? Those who defended the Christian civilization built over a thousand years, or those who promised a terrestrial paradise through the guillotine? Those who preserved the traditions of the heirs of the Promise, or those who embraced ideologies imported from atheist philosophers?

The Portuguese 19th century is a long agony of the traditional monarchy, interrupted by coups, counter-coups, and chronic instability. Each new liberal "regeneration" promised progress and prosperity; each delivered more chaos and indebtedness. The only constant was the incessant attack on the Church. Convents closed, properties confiscated, religious orders banned, religious education progressively eliminated. It was the forced secularization of a deeply Catholic nation.

And let us not be deceived: this forced secularization is precisely the objective. Because a people without faith, without roots, without tradition, is a people that can be easily controlled. A people that believes in nothing greater than itself will eventually believe in anything. A people that has forgotten its ancestors and it s

inheritance will also lose the future.

heirs of the Promise in Western Europe have been systematically attacked over the last two centuries precisely because they represent the greatest obstacle to the plans of Samael's offspring. A people aware of their biblical inheritance, of their identity as spiritual (and in many cases biological) descendants of Israel, a people loyal to the Anointed and to the social structures ordained by Him – such a people is ungovernable by the architects of the New World Order.

This is why History had to be rewritten. This is why children are taught that revolutions were liberating movements of the oppressed people. This is why the Vendee was erased from history books for almost two centuries. This is why traditional monarchy is ridiculed as "tyranny" and the republic is celebrated as "freedom" – when historical reality demonstrates precisely the opposite: traditional Christian monarchies, despite their flaws, preserved local freedoms, corporations, and organic communities; revolutionary republics implemented totalitarian centralization, destroyed intermediary communities, and created increasingly intrusive and tyrannical States.

Let us return once more to the Vendee, because there are specific aspects of the genocide that deserve detailed attention. The "infernal columns" of General Turreau operated according to precise instructions. Each column, composed of about 2,000 to 5,000 soldiers, was to systematically traverse a specific sector of the Vendee, destroying everything. The written orders specified: burn all villages, forests, woods; confiscate all grains and fodder; kill all livestock; execute all inhabitants found.

It was absolute scorched earth. But not conventional military scorched earth, where infrastructure is destroyed to deny resources to the enemy. It was genocidal scorched earth, where the goal was to make the very land uninhabitable, so that even survivors could not return. They poisoned wells, burned cultivated fields, and slaughtered entire herds, leaving the corpses to rot. It was a war against the very land that the heirs of the Promise inhabited, in an attempt to profane and contaminate the soil sanctified by the presence of the people of Christ.

The witnesses left horrific accounts. A republican officer, Delamarre, wrote: "I saw horrors that I should not have seen. I saw children massacred under the bayonets of our soldiers while their mothers fled screaming. I saw the heads of children impaled on the tips of soldiers' bayonets as they marched." Another testimony, from General Haxo: "Entire villages are set on fire. Women are raped and then executed. Small children are crushed under the hooves of the

horses."

But the most shocking thing is that many of these accounts are not from critics, but from the perpetrators themselves, proudly writing about their "feats." They had been so completely indoctrinated by revolutionary ideology that they genuinely believed they were doing so mething heroic and necessary. The ideological brainwashing had transformed ordinary men into monsters capable of massacring babies without remorse.

And this illustrates a profound psychological truth: when someone is convinced that they are serving a supreme cause, that they are building a better world, and that the enemies are not tr uly human but obstacles to progress, that person becomes capable of any atrocity. The revolutionary soldiers genuinely believed that the Vendeans were "bandits," "fanatics," sub-human beings who were hindering the glorious march of History towards freedom, equality, and fraternity.

Freedom? They tell you that while implementing a totalitarian dictatorship. Equality? While creating a new aristocracy of revolutionary commissars. Fraternity? While drowning entire families in the Loire. The pretty words always conceal horrendous realities.

In Portugal, the same libertarian rhetoric accompanied the systematic destruction of the traditional order. The liberals proclaimed themselves defenders of progress against obscurantism, reason against superstition, and the people against tyrants. But who truly benefited from the liberal revolutions? Not the peasants, who lost their communal lands and support from religious institutions. Not the artisans, who saw their corporations dissolved and were thrown into the brutal competition of the free market. Not the common people, who exchanged the imperfect stability of the traditional monarchy for the chronic instability of corrupt parliamentarism.

It was the speculators who benefited, having purchased confiscated properties, the financiers who lent money to the indebted regimes, the professional politicians who built careers in the new order, the intellectuals who ideologically justified the plunder, and the international networks that gained control over previously independent nations.

Look at Portugal today: an unstable republic, permanently in debt, culturally uprooted, demographically moribund, governed by a corrupt political class that is subservient to international interests. Compare this with Portugal in the fifteenth century, which was conquering the world, bringing

the Cross to the ends of the Earth, establishing an empire where the sun never set, fulfilling an evangelizing mission ordered by Christ himself. From conquerors of the world to supplicants in Europe, from missionaries of faith to propagandists of moral relativism. Behold the fruit of the "liberating" revolutions.

But let us return to the eschatological thread of this narrative, for it is essential to understand that we are not merely discussing political or military History. We are discussing the temporal manifestation of the eternal spiritual warfare. The Revelation of Saint John is not just a prophecy about distant future events; it is a revelation of the constant pattern of war between the Dragon and the saints.

Revelation 12 describes the Dragon waging war against "the rest of her offspring, those who keep the commandments of God and hold to the testimony of the Anointed." Who are these? They are precisely the faithful who, throughout the centuries, have maintained their faith against all persecutions. They are the martyrs of the Roman catacombs. They are the Christians massacred by Muslims. They are the Albigensians, the Waldensians, the Huguenots. They are the Vendeans. They are the Portuguese Miguelists. They are all those who refused to worship at the altar of the world and remained faithful to the King of Kings.

And the offspring of Samael? They are the conscious or unconscious servants of the Dragon. Since the Anointed clearly identified in John 8:44 those whose father is the devil, the father of lies and a murderer from the beginning, the line of battle has been drawn. The synagogues of Satan mentioned i n Revelation 2:9 and 3:9 are not mere metaphors; they are institutional realities throughout the centuries.

These servants of the Prince of Darkness operate through multiple fronts: philosophical (Enlightenment, Positivism, Materialism), political (revolution, subversion, demolition of traditional structures), economic (usury, speculation, financial control), cultural (propaganda, moral degeneration, relativism), and religious (heresies, schisms, infiltration). The French and Portuguese revolutions were coordinated manifestations of this multifront war.

It is no coincidence that both revolutions targeted precisely the same objectives, in the same order, using nearly identical rhetoric. First, ideological delegitimization of the monarchy and the Church through decades of philosophical propaganda. Second, a financial crisis created or exacerbated to destabilize the regime. Third, mobilization of discontent urban masses. Fourth, a political coup led by traitorous elites. Fifth, implementation of radical reforms under the pretext of necessity. Sixth, popular resistance of the faithful to the revolution. Seventh, genocidal repression of the resistance. Eighth, consolidation of the new regime through terror and propaganda.

This pattern repeats with frightening regularity in all major revolutions: English (1640s), French (1789), Portuguese (1820/1910), Russian (1917), Spanish (1931), Chinese (1949). The local specifics vary, but the underlying structure remains identical. This strongly suggests coordination that is not merely human, but spiritual. These are localized manifestations of a single cosmic war.

Masons, those useful tools of Samael's spawn, play a crucial role as an organizational network. Masonic lodges provided – and continue to provide – communication, ideological, and financial infrastructure for revolutionary movements. This is not a conspiracy theory; it is documented History. The leaders of the French Revolution were predominantly Masons. The Portuguese liberal revolutionaries of 1820 were Masons. The republicans of 1910 were Masons. The Russian Bolsheviks had extensive Masonic connections.

Freemasonry presents itself as a philanthropic society dedicated to high ideals of universal fraternity. In practice, it functions as a fifth column within Christian nations, systematically working towards the demolition of traditional structures and the implementation of a secular-humanist agenda that is fundamentally anti-Christian. Blood oaths, secret rituals, and the hidden hierarchical structure all point to the religious nature of Freemasonry – a religion of mysteries that directly competes with Christianity.

It is not insignificant that the higher degrees of Freemasonry are explicitly Luciferian. Albert Pike, a 19th-century Masonic authority, wrote in his "Morals and Dogma": "Lucifer, the Bearer of Light! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Morning Star! Is he the one who brings the Light?" This diabolical inversion – presenting the Father of Lies as the bearer of illumination – is at the core of Freemasonry and, by extension, of the revolutions it sponsors.

The revolutions present themselves as movements of enlightenment, bringing the light of reason to dispel the darkness of superstition. But the light they bring is the false light of Lucifer, which blinds instead of illuminating, leading to the abyss while promising elevation. The historical fruits speak for themselves: wherever revolutions triumph, mass death, cultural destruction, moral degradation, and the enslavement of nations under new tyrannies even more oppressive than the old follow.

Consider France: before the Revolution, a great Catholic nation, the first daughter of the Church,

a European cultural and military power. After the Revolution and its aftermath, secularized, revolutionarily unstable for a century and a half, demographically weakened, today Islamized and culturally alienated from its Christian roots. Consider Portugal: before the liberal revolutions, a global empire, a missionary of faith, a discoverer of worlds. After the revolutions, an empire lost, an unstable and impoverished republic, today an irrelevant appendage of bureaucratized Europe.

The Vendeans fought not only for physical survival but for the preservation of a civilization. They intuitively understood that the Revolution aimed not merely to change the government but to radically transform the very nature of society, destroying everything that was sacred and traditional. That is why they resisted with heroic despair. That is why women and children took up arms when the men fell. That is why they preferred to die rather than submit.

And they died by the thousands. The infernal columns methodically swept through the region for months. After the passage of the revolutionary troops, only ashes, corpses, and silence remained. Republican witnesses described the Vendee after the extermination campaigns as a lunar landscape, a dead land where nothing moved except the crows that fed on the unburied corpses.

There were heroes among the Vendeans who deserve to be remembered. Henri de La Rochejaquelein, a young nobleman of just 21 years who became a general of the Catholic and royal army, proclaimed to the troops: "If I advance, follow me; if I retreat, kill me; if I die, avenge me!" And he died, at only 22 years old, betrayed and killed in an ambush. François Charrette de La Contrie, another Vendean leader, captured and executed by firing squad in 1796, refused to have his eyes blindfolded and personally commanded the firing squad: "Vive le Roi!" were his last words.

There were warrior women as well. Jeanne Léger, a peasant who fought dressed as a man. Renée Bordereau, who lost her entire family and vowed revenge, becoming a legend as "The Brave Angevine." These women did not fight for abstract ideology, but for God, family, and homeland – the natural trinity that the revolutionaries sought to destroy.

On the revolutionary side, what heroes do we have? Carrier, the mass drowners. Turreau, the exterminator of children. Westermann, who boasted of crushing babies. Robespierre, who sent yesterday's friends to the guillotine today. Saint-Just, the young fanatic who turned terror into a system. What a gallery of monsters was produced by "freedom, equality, and fraternity"!

The Vendee was finally pacified not by military victory, but by exhaustion through genocide. There simply weren't enough Vendeans left to continue the fight. The survivors, traumatized and dispersed, submitted. The region took generations to recover demographically. And even today, more than two centuries later, the Vendee remains distinctly Catholic and conservative, preserving ancestral memory of martyrdom.

Portugal experienced its own martyrs during the revolutionary periods, although they were less publicized. Priests murdered during the French invasions whose names have been lost. Religious figures killed during the liberal revolutions. King D. Carlos himself and the heir prince Luis Filipe were assassinated in 1908 by carbonari (a terrorist organization linked to Freemasonry) – a prelude to the republican revolution of 1910.

The regicide of 1908 is particularly revealing. It was not an act of spontaneous desperation, but a carefully planned operation by the revolutionary network. The assassins, Alfredo Costa and Manuel Buíça, were carbonari linked to republican and Masonic groups. After the assassination, they were immediately elevated to heroes by republican propaganda. When the Republic was proclaimed two years later, they were officially honored as martyrs of freedom. Murderers transformed into national heroes – this is the moral inversion characteristic of revolutions.

King Carlos, despite his personal flaws, was the Anointed of God, the legitimate king. His assassination was not merely political homicide, but sacrilege. And what were the fruits of the regicide? The Portuguese Republic, unstable from the outset, went through 45 governments in just 16 years (1910-1926), sank into debt, fiercely persecuted the Church, disastrously involved itself in World War I, and culminated in military dictatorship in 1926. All in the name of " republican freedom!"

World War I deserves mention here, as it was in many ways the bloody harvest of the revolutionary seeds planted in the 19th century. The remaining Christian monarchies of Europe destroyed each other in a mad fratricidal war, while revolutionary forces waited in the shadows to inherit the ruins. And they inherited: the Russian Empire fell to Bolshevism, the Austro-Hungarian Empire was dismembered, the German Empire transformed into an unstable republic that eventually produced Nazism, and the Ottoman Empire collapsed.

Only the revolutionary republics – France and England (a constitutional monarchy in appearance, but revolutionary in essence since 1688) – emerged "victorious." And what did they do with the victory? They imposed a liberal world order based on revolutionary principles: national self-determination.

(destruction of traditional multinational empires), parliamentary democracy (replacement of legitimate monarchies), secularism (marginalization of the Church), and international financial order (control by bankers).

The League of Nations, a precursor to the UN, was an attempt to create a world government based on revolutionary principles. It failed, but it established a precedent. World War II would provide the pretext for a second attempt, this time successful: the United Nations, a true world parliament of Samael's offspring, from which resolutions and conventions constantly emanate, aimed at further eroding the last resistances of traditional Christian civilization.

But let us return to the 18th century and the connection between the revolutions. The revolutionary ideology was carefully prepared during the preceding decades through the so-called Enlightenment. The French philosophers – Voltaire, Rousseau, Diderot, D'Alembert, and their comrades – were not independent thinkers who arose spontaneously. In many cases, they were funded by wealthy patrons, often linked to international financial networks.

Voltaire, the most venomous of these intellectual serpents, dedicated his entire life to attacking Christ and His Church. "Écrasez l'infâme!" ("Crush the infamous!") was his battle cry, referring to the Catholic Church. His writings, widely distributed through Masonic networks, poisoned two generations of educated Europeans. Rousseau, with his "Social Contract," provided theoretical justification for democratic tyranny. Rousseau's "general will" would become the legitimization for Terror: everything is permitted in the name of this abstract will, conveniently interpreted by revolutionary leaders.

These ideological poisons were imported to Portugal through the foreign-educated – Portuguese intellectuals who studied in France and returned contaminated. The academies, literary s ocieties, and intellectual salons became centers for the dissemination of revolutionary ideas. The Marquês de Pombal, while serving the absolutist monarchy, introduced reforms inspired by enlightened despotism that undermined traditional foundations. The expulsion of the Jesuits in 1759 was a severe blow against the Church and against traditional education.

The Jesuits, despite all their human flaws, were the backbone of Catholic education and the intellectual resistance to the secular tide. Their expulsion from Portugal, France, Spain, and eventually their temporary suppression by the Pope (under pressure from the Bourbon courts) in 1773 represented a strategic victory for anti-Christian forces. It created an educational vacuum that was filled with Enlightenment ideas.

Here we see again the connection between Portugal and France: both expelled the Jesuits in the same decades, under pressure from the same networks of influence, laying ideological gro undwork for future revolutions. The patterns repeat because they emanate from a single source.

Masonic lodges proliferated in both countries during the 18th century. In France, practically the entire intellectual and political elite was involved in Freemasonry before the Revolution. The Duke of Orléans himself, cousin of King Louis XVI and traitor to his lineage, was the Grand Master of French Freemasonry. He financed revolutionary propaganda and supported the Jacobins, hoping to inherit the throne. Instead, he was eventually guillotined by the monsters he had helped create – a delicious irony of History.

In Portugal, Freemasonry firmly established itself at the end of the 18th century and the beginning of the 19th. The French invasions brought an influx of French Masons who recruited Portuguese members. After 1820, Portuguese Freemasonry became practically synonymous with the liberal movement. All the major liberal figures were confessed Masons.

Freemasonry provided organizational infrastructure that normal political parties could not match. It was an international network, with financial connections, the ability for secret communication, a disciplined hierarchy, and a shared ideology. A revolutionary Mason from Lisbon could travel to London or Paris and find immediate support from local lodges. This revolutionary internationalism was a powerful weapon against traditional monarchies that, despite dynastic ties, often clashed with one another.

And here we arrive at an apparent paradox: the European Christian monarchies, which should have been united by their common faith and the defense of Christian civilization, spent the 17th and 18th centuries warring against each other in petty dynastic conflicts. Meanwhile, revolutionary networks worked patiently, coordinated, and internationally, preparing for the demolition of all of them.

When the Revolution finally erupted in France, foreign monarchies initially attempted to intervene. Austria and Prussia declared war on revolutionary France in 1792. However, they did so hesitantly and divided, always concerned about their mutual rivalries. This inability to unite against a common enemy allowed revolutionary France not only to survive but eve ntually to conquer much of Europe under Napoleon.

Napoleon is a complex figure in this narrative. On one hand, he restored some traditional structures: he signed a Concordat with the Church, reinstated legal codes, and crowned himself emperor. On the other hand, he remained a child of the Revolution, spreading the Napoleonic code (based on revolutionary principles) throughout Europe, destroying the Holy Roman Empire (the last formal remnant of united medieval Christendom), and attacking the Pope.

The Napoleonic invasions of Portugal and Spain were particularly significant. The Iberian Peninsula was one of the most conservative and Catholic strongholds in Europe. It needed to be conquered and transformed. The Peninsular Wars (1807-1814) were, on the surface, military conflicts between France and the Anglo-Portuguese-Spanish coalition. At a deeper level, they were an ideological war between revolution and tradition.

The Spanish guerrillas and the popular Portuguese who resisted the French were not primarily fighting for modern nationalism (a still nascent concept), but for faith and king. The battle cries were "Long live the Virgin!" and "Long live the King!" The atrocities committed by French soldiers against civilian populations – graphically documented in Goya's horrific engravings – were not merely common military brutality, but reflected the revolutionary ideological hatred against the Catholic people.

When Napoleon finally fell and the Congress of Vienna (1814-1815) attempted to restore European order, it was too late. Revolutionary ideas had spread irreversibly. The Holy Alliance, an attempt by the Russian, Austrian, and Prussian monarchies to preserve t raditional order, was sabotaged from the beginning by England, which had already adopted enough liberal ideology to consider absolute restoration unacceptable.

And here we see England's critical role in this saga. The English "Glorious Revolution" of 1688 was, in many ways, a precursor to the French Revolution. William of Orange, financed by Dutch and English bankers, deposed the legitimate King James II and established a constitutional monarchy where Parliament (controlled by an aristocratic-financial oligarchy) held real power. The Bill of Rights of 1689 established many principles that would later reappear in revolutionary constitutions.

England, therefore, was a laboratory where revolutionary techniques were tested that would later be applied on a continental scale. And England consistently supported liberal movements on the continent during the 19th century, including the Portuguese liberals. Not out of altruism, but because indebted liberal regimes were more easily controllable by British financial interests.

that traditional absolute monarchies.

Portugal effectively became a semi-British protectorate after the Napoleonic wars. The trade treaties greatly favored England. The British military presence in Portugal during the wars created dependency. When the civil war broke out between liberals and absolutists, England decisively supported the liberals, providing them with crucial naval and financial support. D. Pedro IV (D. Pedro I of Brazil), the leader of the liberals, was deeply connected to Masonic networks and had British support.

The liberal victory in Portugal in 1834 was, therefore, a victory for the international revolutionary agenda as much as it was a domestic Portuguese event. The results were predictable: chronic political instability, increasing indebtedness, loss of international i nfluence, incessant sectarian conflicts, and the slow agony of the nation.

The abolition of religious orders in 1834 deserves more detailed analysis because it perfectly exemplifies the anti-Christian nature of the liberal revolution. It was not a rational administrative measure; it was an ideological attack. Religious orders performed i rreplaceable social functions: education (the Jesuits, Oratorians, teaching congregations), health (hospital orders), charity (Franciscans, Mercedarians), agriculture (Cistercians, Benedictines), and cultural preservation (Benedictines, Regular Canons).

By abolishing these orders, confiscating their properties, and dispersing their members, the liberals not only attacked the Church; they destroyed social infrastructure. Convent schools were closed; who would educate the children? Religious hospitals were shut down; who would care for the sick? Asylums were abolished; who would feed the poor? The liberal answer was: the State. But the Portuguese liberal State, chronically bankrupt and disorganized, never managed to adequately replace the religious institutions it had destroyed.

The result was cultural and social impoverishment. The literacy rate, which had slowly grown under religious education, stagnated. Healthcare deteriorated. The poor, who found refuge in religious institutions, were left abandoned. However, the liberals were not truly interested in the well-being of the people; they were concerned with destroying the power of the Church and seizing its wealth.

The confiscated properties – vast stretches of land, urban buildings, works of art, libraries, archives – were sold at public auction for ridiculous prices. The buyers were, predictably,

speculators linked to the liberal regime, foreign merchants (especially English), and members of the new liberal bourgeoisie. It was a massive transfer of wealth from the Church (which used it for community purposes, despite the inevitable human shortcomings) to private speculators (who used it exclusively for personal profit).

Convent libraries, repositories of centuries of accumulated knowledge, were dispersed or destroyed. Precious medieval manuscripts disappeared in the antiques market or were literally used as wrapping paper. Illuminated codices, historical documents, genealogical archives – invaluable heritage was lost due to criminal negligence or deliberate destruction.

And why this particular fury against historical and genealogical documents? Because they documented the historical continuity of the Iberian peoples since time immemorial, including connections to the ancient migrations of the heirs of the Promise. Because they proved the legitimacy of royal and noble lineages. Because they attested to legitimate ownership of land and rights. Because they preserved historical memory that the revolutionaries wanted to erase to more easily impose their fabricated narrative of "progress" against "obscurantism."

This pattern of archive destruction repeats itself in all revolutions. The French revolutionaries systematically burned noble and ecclesiastical archives. The Bolsheviks massively destroyed or falsified historical records. The Maoists, during the Cultural Revolution, demolished millennia-old temples and burned millions of ancient books. It is not irrational vandalism; it is a deliberate erasure of collective memory, to create a "new man" who is uprooted, without a past, perfectly malleable.

In the Vendee, after the genocide, the revolutionaries literally attempted to erase the region from the map. Plans were proposed to rename the area, repopulate it with revolutionary settlers, and obliterate any memory of what had occurred there. Fortunately, these extreme plans were not fully realized, but the intention was clear: not only to kill the Vendeans but to erase their very historical existence.

During the 19th century, the Vendee was effectively erased from official French historiography. School textbooks did not mention it, or presented it as merely a revolt of ignorant peasants manipulated by fanatical priests and ambitious nobles. The reality – a deliberate genocide of the Catholic population by the revolutionary regime – was carefully concealed. It was only at the end of the 20th century, thanks to courageous historians like Reynald Secher, that the truth began to emerge.

Even today, the complete history of the Vendee remains controversial in France. Proposals for official recognition of the genocide face fierce resistance from sectors that still venerate the French Revolution as a founding event of modernity. Admitting the Vendee genocide would imply questioning the moral legitimacy of the Revolution itself – and this, for French republicans, is an unthinkable anathema.

In Portugal, a similar process occurred: the civil wars of the 19th century, the religious persecutions, the massacres of Catholics and monarchists were minimized or ignored by republican historiography. D. Miguel, the absolutist king, was transformed into the villain of the official narrative, while the liberals were heroized. Only recently have more balanced studies begun to emerge.

But historical truth, although it may be temporarily suppressed, eventually emerges. Documents survive in obscure archives. Memories persist in oral traditions. The descendants of the massacred preserve the stories. And when honest researchers delve into the primary sources, they uncover realities that directly contradict the official narratives.

Now, let us delve a little deeper into the eschatological dimension of this analysis. The Book of Daniel, especially chapters 2, 7, and 8, presents a prophetic vision of the succession of world empires. The traditional Christian interpretation identifies these empires as Babylon, Medo-Persia, Greece, and Rome. According to this interpretation, the Roman Empire never truly fell; it transformed into the European Christian civilization.

The Christian monarchies of Europe were, in this understanding, the legitimate successors of Rome – not of the imperial pagan Rome, but of the Christianized Rome, sanctified by Constantine's conversion and by the establishment of Christianity as the official religion. The Holy Roman Empire, despite its practical limitations, symbolically represented this continuity.

When Napoleon dissolved the Holy Roman Empire in 1806, it was not a mere political act; it was a symbolic blow against the very idea of a united Christendom. And not coincidentally, the French revolutionaries had previously abolished the Christian calendar (1793), replacing it with a revolutionary calendar that began in the "Year I of the Republic" – a blasphemous attempt to restart History, erasing the Anointed and establishing a new era.

The revolutions, therefore, aimed not only to change governments or economic systems. They aimed to establish a radically new world order, based on anti-Christian principles: popular sovereignty instead of divine sovereignty, human rights instead of divine law, autonomous reason instead of revelation, material progress instead of spiritual salvation. It was, and is, an attempt to build a modern Tower of Babel.

Like the original Babel, it is destined for failure. But it will cause immense suffering in the process. It already has: the three centuries since the beginning of the liberal revolutions have witnessed catastrophic world wars, genocides on an industrial scale, unprecedented totalitarianism, accelerated moral degradation, and the spiritual destruction of entire civilizations.

The heirs of the Promise in Western Europe – those peoples who, according to the Anglo-Israelite, Ibero-Israelite, and Franco-Israelite perspective, are descendants of the lost tribes of Israel – have been a special target of this war because they represent the greatest obstacle to the globalist plans of Samael's offspring. A people aware of their biblical heritage, faithful to the Anointed, rooted in millennia-old traditions, and organized in organic social structures, is ungovernable by the architects of the New World Order.

Therefore, for centuries, these peoples have been systematically attacked: ideologically (Enlightenment, liberalism, socialism), politically (revolutions, civil wars), militarily (world wars), economically (indebtedness, exploitation), and culturally (propaganda, degeneration). The objective is always the same: to uproot, atomize, confuse, weaken, and ultimately completely subjugate.

The Christian monarchies, despite all their human imperfections, represented an institutional obstacle to this project. Therefore, they had to be dismantled. And they were, one by one, throughout the 19th and 20th centuries. Today, the remaining monarchies in Europe are constitutional, meaning decorative – kings and queens who reign but do not govern, symbols drained of real power, maintained only because they no longer pose a threat.

The demolition of monarchies went hand in hand with the forced secularization of societies. The Church, progressively marginalized, lost social influence. Education was secularized. Religious festivals were replaced by secular holidays. Religious marriage lost its legal primacy to civil marriage. Divorce, contraception, abortion, euthanasia – all traditional moral protections were systematically demolished.

And today, in the 21st century, we have reached the final phase: the very definition of man and woman is being deconstructed. Gender is declared "fluid." Marriage is redefined to include unnatural unions. Children are exposed to sexual propaganda from a young age. The traditional family is attacked as "patriarchal" and "oppressive." The birth rate is plummeting. Entire nations are dying demographically.

Is this a coincidence? Or is it a logical and predictable result of centuries of revolution against God? When the Creator is rejected, when absolute human autonomy is proclaimed, when divine law is replaced by human will, there is no logical limit to the descent into the abyss. If God does not define what is right and wrong, then everything is permitted. If God does not define what a man and a woman are, then I can define myself as I wish. If God is not sovereign, then I am sovereign. This is the essence of Luciferian rebellion, now repeated on a civilizational scale.

The Vendee, seen in this light, was a heroic rear guard battle but ultimately doomed to failure in a war that was already essentially lost. The Vendeans fought bravely, but they were a small region against the consolidated power of the revolutionary State that controlled the resources of one of the most powerful nations in Europe. Their defeat was predictable. But their resistance had absolute moral value: they witnessed the truth when almost everyone else had bowed to the lie.

And here lies a crucial lesson for our times: temporal victory is not the criterion of truth. The Christian martyrs in the Roman Coliseum did not "win" when they were devoured by lions; rather, they bore witness to the truth, and their testimony (martyrdom precisely means " testimony") ultimately converted the very empire that was killing them. The Vendeans did not achieve military victory; instead, they bore witness to eternal values against a bloody utopia.

In Portugal, the defeated Miguelists preserved, in their interior villages, a memory of traditional Catholicism and legitimate monarchism that has survived through generations. Even today, a century and a half later, there are measurable differences between regions that were Miguelist and regions that were liberal. The former have preserved greater religiosity, more traditional family structures, and a less revolutionary mentality.

This demonstrates that cultural and spiritual battles have lasting impacts. The choices made by our ancestors resonate through generations. Those who remained faithful, even when defeated, passed this fidelity on to their descendants. Those who embraced the revolution

they transmitted this betrayal.

And here we arrive at the crucial point: the war has not ended. It was not a single battle, concluded in the 19th century. It is a perpetual war between two cities, as Saint Augustine explained: City of God vs. City of Man. This war continues through all eras, taking on different forms but maintaining the same essence.

In the 18th-19th century, it manifested as liberal-Masonic Revolutions against Christian monarchies. In the 20th century, it appeared as communist and fascist totalitarianisms against Christian civilization. In the 21st century, it manifests as progressive globalism against what remains of the traditional order. The faces change, but the spirit remains the same: rebellion against God, an attempt to build a terrestrial paradise without Him, and the persecution of those who refuse to worship at the secular altar.

Today's Vendeans do not take up physical arms (yet), but they fight no less important battles: for the lives of the unborn against industrial abortion, for the natural family against gender ideology, for national sovereignty against globalism, and for faith against militant secularism. And they are vilified just like the original Vendeans: as "reactionaries," "fanatics," "obscurantists," and "enemies of progress."

The propaganda techniques are the same: moral delegitimization of traditionalists, presenting them as motivated by hate instead of love for the truth; dehumanization, portraying them as dangers to society; economic and social marginalization through censorship and ostracism; and, when necessary, the use of state force against them.

We already see this happening: parents who oppose gender ideology in schools are investigated by social services; Christians who cite the Bible on sexual morality are prosecuted for "hate speech"; businesses that refuse to participate in ceremonies contrary to their faith are fined and shut down; doctors who refuse to perform abortions are forced to change professions.

This is persecution. Not yet on the scale of the Vendee or the Roman arenas, but unequivocal persecution nonetheless. And it will worsen. The totalitarian logic, once unleashed, does not stop voluntarily. It always escalates, demanding greater conformity and tolerating less dissent, until we finally reach the point of "convert or die."

The History of the French and Portuguese revolutions is therefore not merely an antiquarian curiosity. It is the prologue to our present and a warning for our future. The forces that massacred the Vendeans have not disappeared; they have regrouped, reorganized, adapted, and now they advance again, this time on a global scale.

The New World Order that is so often talked about is not a conspiratorial fantasy; it is an openly declared project by political, financial, and cultural leaders for decades. A world order based on global government, single currency, total surveillance, population control, absolute moral relativism, and complete marginalization of traditional Christianity. It is, in essence, a res urgence of the revolutionary attempt of the 18th-19th centuries, now equipped with technology that is incomparably more powerful.

And against this, what resistance can there be? From a human perspective, it seems impossible. The globalist forces control governments, central banks, multinational corporations, media, universities, and international agencies. They have virtually unlimited resources. They coordinate globally. They advance inexorably.

But from a human perspective, it was also impossible for twelve illiterate fishermen to convert the Roman Empire. It was impossible for vendean peasants to defeat (even if temporarily) professional republican armies. It was impossible for David to defeat Goliath. Yet, it happened.

For we are not engaged in merely human warfare. "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12). This is spiritual warfare, where the final outcome is already determined: "I also saw the beast, and the kings of the earth, and their armies gathered together to make war against Him who sat on the horse, and against His army. But the beast was captured, and with it the false prophet... Both were cast alive into the lake of fire" (Revelation 19:19-20).

The final victory belongs to the Anointed and His faithful. But this does not mean that the path to that victory is easy. Revelation describes the intense persecution of the saints in the last days. It describes war against them and the temporary apparent victory of the beast. Many will be martyred. "Here is the perseverance of the saints, those who keep the commandments of God and the faith" (Revelation 14:12).

The Vendeans were martyrs of this ongoing war. The persecuted Portuguese Catholics were martyrs. The Christians executed by the communists were martyrs. And there will be more martyrs. But every drop of martyr's blood is a seed for a future harvest. "The blood of the martyrs is the seed of the Church," said Tertullian, and History proves it repeatedly.

Therefore, the reflection on Vendee and on the revolutions in Portugal and France is not a morbid exercise in recalling past horrors. It is spiritual and intellectual preparation for present and future battles. It is learning from the heroes and martyrs of the past how to remain faithful in times of universal apostasy. It is understanding the enemy's tactics to better resist.

And above all, it is to remember that the battle is not ours, but God's. "Do not be afraid or dismayed because of this great multitude, for the battle is not yours, but God's" (2 Chronicles 20:15). Our task is not to ensure a temporal victory (which may or may not come), but to remain faithful, to bear witness to the truth, and to pass on the faith to the next generation, no matter what happens.

The Vendeans did precisely this. Even in the face of overwhelming defeat, even in the face of genocide, they remained faithful. They refused to submit to the constitutional priests. They refused to renounce the legitimate king. They refused to accept the new revolutionary order. And for this, they were physically exterminated. But they won spiritually. Their memory, although suppressed for centuries, has finally emerged. And today, the Vendeans are recognized as martyrs and heroes, while their persecutors are (by those who still have eyes to see) recognized as genocidal monsters.

Truth may be crucified, but it always rises again on the third day. It can be suppressed, but never definitively destroyed. And in the end times, all truth will be revealed, all lies exposed, and justice will finally reign.

Until then, let us remain faithful. Let us study true History, not propaganda. Let us understand the enemy's tactics. Let us strengthen our faith. Let us root ourselves in the traditions of our ancestors. Let us pass on the inheritance to our children. Let us resist, intellectually and spiritually, the revolutionary tide. And let us prepare to witness, no matter the cost.

Just as the Vendeans shouted when they charged into battle: "God and the King!" – so too must we shout, metaphorically or literally, in our time. God, the Almighty Creator, source of all authority and truth. And the King – the King of Kings, Christ, the Anointed, true sovereign to whom

we must r ead absolute loyalty is due, and under Him, the legitimate structures of authority that He established .

The earthly monarchy is an imperfect symbol of the heavenly monarchy. This is why revolutionaries hate it so much: they destroy the symbol to attack the reality it represents. They decapitate the earthly king in a ritual of rebellion against the Heavenly King. But the Heavenly King cannot be decapitated. He will return in glory to judge the living and the dead, to destroy His enemies, and to establish His definitive Kingdom.

This is our hope, our consolation, and our certainty. It is not based on human optimism or political ideology, but on a divine promise recorded in the Scriptures and attested by providential History. God acts in History. Not as men expect or desire, not according to human timelines, but according to His eternal plan that unfolds inexorably.

Revolutions seem to triumph. The wicked seem to prosper. The faithful seem defeated. But " seems" is not "is." The temporal appearance is not the eternal reality. And it is in the light of eternity that we must judge everything.

Judged by eternity, the massacred Vendeans are victorious and glorious. The revolutionaries who massacred them are defeated and cursed. Judged by eternity, the monks and nuns expelled from Portuguese convents are heroic martyrs. The liberals who expelled them are traitors to the faith and the homeland. Judged by eternity, traditional Christian monarchies, despite all their flaws, were infinitely superior to the revolutionary republics that replaced them.

And it is for this reason – for this eternal perspective that relativizes and correctly judges temporal perspectives – that the offspring of Samael and their Masonic lackeys hate traditional Christianity so much. Because it exposes their lies, delegitimizes their projects, and announces their coming judgment.

That is why they attacked so fiercely in Vendee. That is why they pursued so relentlessly in Portugal. That is why they continue to attack today. They cannot allow a worldview that absolutely condemns them to remain alive. They must extinguish it completely or at least marginalize it entirely.

But they will not succeed. Christ promised: "The gates of hell shall not prevail against My Church" (Matthew 16:18). He did not promise that there would be no persecution – He warned that there would be. He did not promise constant temporal triumph – He predicted tribulation. But He promised final and definitive victory. And He cannot lie.

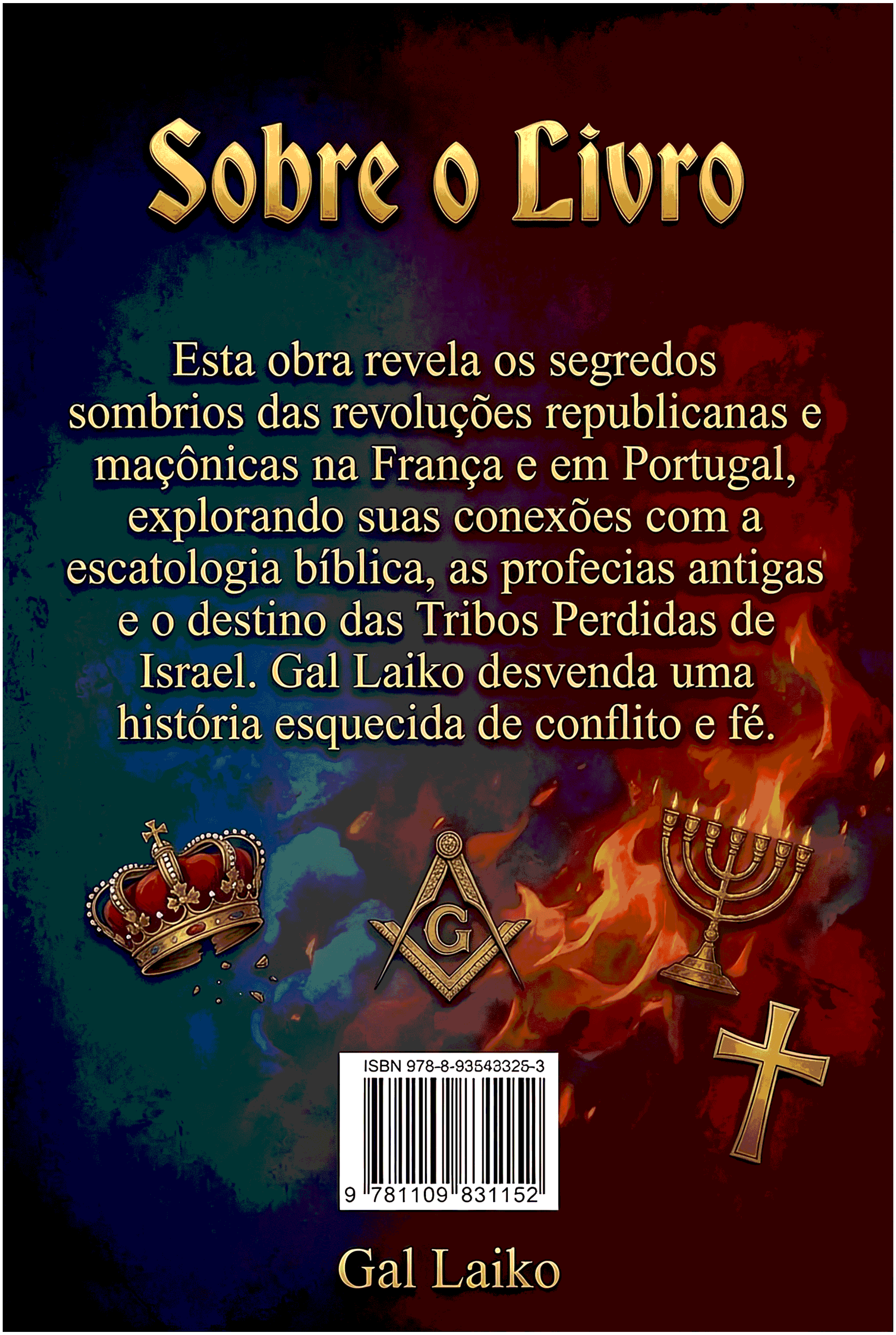
Therefore, let us study the Vendee not to despair, but to prepare and inspire ourselves. Let us study the revolutions not to resign ourselves, but to understand and resist. And let us remain faithful, come what may, knowing that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

The fallen Vendeans will awaken in the resurrection to receive their reward. Their persecutors will awaken to receive their judgment. And on that day, all of History will finally be understood correctly, all injustice will be rectified, and every tear will be wiped away from the eyes of those who remained faithful.

Until that glorious day: resistance, fidelity, and unwavering hope. That was the lesson of Vendee. That is our inheritance. That must be our practice.

God and the King! Long live Christ the King! And down with revolutionary tyranny, yesterday, today, and forever. e.

Amen.


Sobre o Livro
Esta obra revela os segredos sombrios das revoluções republicanas e maçônicas na França e em Portugal, explorando suas conexões com a escatologia bíblica, as profecias antigas e o destino das Tribos Perdidas de Israel. Gal Laiko desvenda uma história esquecida de conflito e fé.
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